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Communications.

DUTIES OF CLERGYMEN.—*No. XIII.*

INCULCATION OF CHRISTIAN DUTIES.

After all that has been said on the subject of doctrinal preaching, the best method of inculcating christian duties may be readily inferred. In general, where there are any doubts about the existence or the nature of a duty, these doubts must be removed by the clear exhibition of arguments drawn from the scriptures, and adapted to the common understanding. The existence of duties that are really fundamental, may be readily established by mere citations from the scriptures. No one who reads the bible with attention and candour, can doubt, for instance, whether faith, repentance, love to God, love to the brethren, general benevolence, humility, meekness, justice, truth, &c. are duties really binding upon every individual of our race. All who believe in the scriptures must readily admit that these are indispensable. Even the Universalist, if not too far gone in the ranks of infidelity, will be found to make this admission. In discoursing upon these duties, then, it is by no means necessary that the proofs of their existence should always be exhibited. The admission may be taken for granted. The proofs must indeed be found in every systematic treatise of divinity; because such treatise, falling into the hands of every class of readers, would be found incomplete without them. But the same is not true in the ordinary business of sermonising; as must be evident on the slightest reflection.

As to the nature of an acknowledged duty, however, there are great diversities of opinion. Evangelical repentance and faith are often confounded with legal counterfeits. Love to God may be confounded with love to some imaginary deity; and love to man, with the various workings of human sympathy. Benevolence may not be distinguished from the dictates of selfishness, nor the latter from the subordinate dictates of self-love. Humility may not always be distinguished from disguised pride. Meekness, with many, is but another term for meanness. Justice sometimes loses its identity through the multitude of false definitions; and as for truth, steady, unvarnished, unalienable truth—it is to be feared there is very little of it to be found in the ordinary transactions of mankind.

Here, then, in the business of discrimination, the preacher may constantly find employment. Counterfeit graces and false definitions are continually accumulating; and they are as diversified in their character, as the devices of the adversary, and the imaginations of the depraved heart of man can render them. Here the preacher may take his stand, and always be sure of finding enough to do. Yet, even here, it is very possible that he may keep so far behind the devices of the adversary, as almost to labour in vain, and spend his strength for nought. One device is readily exchanged for another; a second is no sooner broken, than a third is forged; a third will be succeeded by a fourth and a fifth; and thus the sinner, if allowed to pursue his course leisurely, may go on ad-infinitum, unless sovereign grace interferes, almost by a miracle, for his rescue. The sinner must be literally chased away from his devices. The preacher must follow hard after him, if he would see his bosom penetrated with the sword of truth. Sometimes, like the fugitive of the chase, he will turn upon his pursuers. Then he must be met with christian boldness and decision. At other times, he will elude observation in the midst of the pursuit, and at length be discovered in their rear. But the eye of vigilance must be kept upon him. He must be followed up by the torch of truth and the pressure of motives, until he is absolutely driven to the abandonment of all his self-confidence. What is necessary in the case of one sinner, is necessary in the generality of cases; and what is required in one congregation, is required in other congregations, just in proportion as the circumstances are equal. And the human mind in this respect is every where substantially the same.

How then is the preacher so to adapt himself to circumstances as to keep up this pursuit with energy and success? Evidently he can do it by keeping the eye of close observation upon individuals with whom he converses, while engaged in parochial visitation; and ordinarily he can do it in no other way. It is true, that in the general systematic course of preaching, he will occasionally be found to meet the precise circumstances of an individual; and the word, even in other cases, will be sometimes set home upon the hearts and consciences of those who hear. Though it is thus sown in weakness, a sovereign God is sometimes pleased to raise it in power. Though it is scattered at hazard among the thorns and briars of prejudice, self-flattery, and deception, it may be seen to spring up and bear fruit; and all the devices of the adversary to catch it away or root it up, may still prove unavailing. And the Lord be forever praised that it is so. Yet, for one of these instances, it is firmly believed that there are multitudes of the opposite character. In the work of conversion and sanctification, God usually appears to operate thro' means that have some special adaptation to the end—something, as I have before observed, that looks like instrumentality. And when he deviates from this course, he seems to do it as if he would have us understand, that means have no possible efficacy except as he condescends to bless them through his own mere good pleasure. Mankind are continually prone to lose sight of this truth; and they need thus frequently to be reminded of it. But go where you will in a general revival of religion, and you will see the principle for which I have been contending, in full operation. "Visiting from house to house" is continually practised, both by clergymen and laymen. Religion becomes the general subject of conversation and inquiry. Sinners are literally chased out of their hiding places, and driven away from their devices. They are followed up day after day, by the most anxious solicitude; and the very object in hand, is, to tear away their devices one after another, till they will be induced to flee for refuge to the only ark of safety. This process, when seconded by the fervent wrestlings of prayer, as it ever ought to be, is almost uniformly seen to succeed in proportion to the faithfulness of its application. Even rashness and indiscretion and error in things of minor import will often fail to hinder the work of God under such circumstances.

The same truth is also equally illustrated in the *decline* of a revival. Look where you will, and you shall see it marked by a corresponding declension in the application of means. There may still be much appearance of earnestness in prayer, for this can generally be maintained for a while without much self-denial. It may be indispensable to personal comfort and peace of conscience. But look at the daily intercourse between the pastor and his flock, and between the penitent and the impenitent of the same neighbourhood. There you will discover a growing remissness on the one hand, and a corresponding stupidity on the other. It matters little to the present argument, to inquire what has produced such a state of things. The circumstance that this remissness, with its attendant stupidity, is uniformly seen in the decline of a revival, and never when a revival is on the increase, may be confidently adduced in proof of the position I am endeavouring to establish.

Turn again to a people who have for a long course of years been blessed with frequent revivals of religion. There it will always be found, that visiting from house to house has been often resorted to, if not generally persevered in, both by the pastor and by the leading members of his flock.

Or turn to a people who have seldom if ever been blessed with a general revival, but who have still been occasionally favored with a few scattered instances of conversion; and there, if I mistake not, you will still find some corresponding appearances of faithfulness in dealing with sinners.

Turn once more to the congregations which have been for a long course of years in circumstances of external prosperity, without having enjoyed any special seasons of revival. Many such are to be found.—Some of them have continued thus for thirty, forty, fifty, or even sixty years. Some have at length become extinct. And instances might be named where churches organised more than a century ago, have never yet witnessed a revival. Such churches, it will generally be found, have been supplied with ministers who devoted little or no time to strict parochial visitation. What excuse the ministers may have found for such neglect, is not the question now to be agitated. The mere circumstance of the neglect may fairly be taken as additional evidence of the truth of my position. Such ministers know little of the precise state of individuals under their charge. One day in seven, they will for the most part be ready to meet such of their parishioners as are in the habit of going to church; and there lecture them upon systematic and practical divinity; persent them with a great diversity of topics and occasionally press them for a few brief moments, just where custom requires it, with the most weighty motives to repentance and reformation of life. Yet they do not follow them up, so as to chase them out of their hiding places. They break up a few of their devices, yet unsuspectingly leave them to form others, and carry them downward to the grave. Such preachers are found to shrink from a task which they would conceive to be impracticable and endless. They just give regular systematic exhibitions of gospel truth, seconded with the occasional application of gospel motives; and then without further ceremony, leave the business of individual application to a higher power. They may sometimes be eloquent; and be much engaged in their labour and in seeking the divine blessing by fervent prayer; but their eloquence is clogged by formality; and their prayers, not seconded by that kind of effort which is usually attended with success, do not seem to have that prevailing efficacy which precedes the birth of souls. I would be far from saying that these men are indolent; nor would pretend that their labours are useless. The spiritual temple must be furnished with outside as well as inside workmen. This is not the business now in hand. The comparative usefulness of clergymen is not the precise thing under consideration. The question is, how shall the preacher so manage as to be continually chasing the sinner out of his hiding places, and constantly breaking up his devices. Here is the great labour and difficulty to be encountered in the salvation of souls. To make them subscribe to the verbal forms of sound doctrine and acknowledge the existence of fundamental duties, is comparatively easy.—And it is easy also, to drive them out of some of their refuges and *almost* to persuade them to become Christians. But not so, is the task of pursuing hard after them, and demolishing all their secret devices.—This requires the eye of vigilance and discrimination. It requires christian boldness, patience, meekness, prayerfulness, perseverance. In short, it requires such a union of faculties accompanied with the lively exercise of the christian graces, as can no where be found, short of the field of close parochial observation. And when we add to this consideration, that vast multitudes in the midst of christian privileges are doubtless lost forever through the mere want of this species of plain dealing and appropriate, persevering effort—what further argument need be adduced, in proof of the importance of parochial visitation?

Christians, as well as sinners, have need to be admonished daily and personally. Their hearts also are deceitful; and they are often taken with the devices of the adversary. Yet after all, the grand object of the gospel ministry, is to bring sinners to repentance, and to the terms of evangelical obedience; and this, as we have already seen, is not ordinarily effected through the *mere* process of sermon-making. Something else far more definite and personal must be resorted to, if we would see sinners flocking to the standard of the cross of Christ.

Your's, &c. ELIHU.

For the Western Recorder.

MR. EDITOR—I have heard, from those who appear to me to be enemies to true religion, that the united efforts of Christians at the present day, to diffuse a knowledge of the bible, to train up the young "in the way" they "should go," and to afford the preached gospel to the destitute, is endangering our national welfare, by introducing something like religious domination. Here I hesitate not to call such notions too *absurd* and *foolish* to be believed by any, but those who are ignorant both of the nature of religion, and the true principles of republican government. Do not intelligence and virtue form the very basis of all free governments, under which a nation can prosper? What ruined ancient republics but vice and irreligion? And what will ruin *ours*, if ever it should be ruined, but the accomplishment of the wishes of these men, in the suppression of the benevolent institutions of christian churches, which, under the blessing of God, are raising the moral and religious character of the world. These efforts are causing tyranny and oppression to tremble. I have no doubt that the time is near, when, notwithstanding the sneers and falsehoods of these false philanthropists and absurd politicians, they will be the means of planting the standard of civil and religious freedom, on every mountain in the world.

These thoughts came forcibly to mind the other day, as I was attending a Sunday school celebration in Adams, Jefferson county. It was in the afternoon of the day of dedicating a large and very commodious house of worship. Notice had been given in your paper, (which I am glad to see is very generally read in that region), to Sunday schools in the immediate vicinity, most of which had been recently organised by a county agent; and although the weather was rather unfavorable, there was a collection of about *nine hundred* teachers and scholars. A procession was formed, which, marching at convenient distance, must have extended half a mile. These, together with parents and others present, constituted an assembly of nearly two thousand people. Addresses on the subject of Sunday schools were delivered by clergymen of different christian denominations, accompanied with appropriate devotional exercises. Such a spectacle was enough to move the heart, and dissipate the apathy of every real friend to the rising generation, to his country, and to souls. The decorum and attention of the throng of young immortals showed that already they had begun to reap the benefit of that *noble institution*, that best hope of the patriot and of the christian, the *Sunday school*.

My design in mentioning the absurd notions of wicked men, respecting this and other benevolent institutions, as tending to establish a national religion, was not to reason formally against them. Such men know very well, that a national church prospers best under the mists of ignorance and superstition. What man in his senses, then, who wished to build up a national church, would circulate the bible without comment, and tracts, and encourage Sunday schools and missionary operations? But I have mentioned them, because while looking upon the interesting crowd of children at the above mentioned celebration, I could not but ask: What parent who is not an infidel, and a misanthrope too, would withhold his children from the Sunday school? What man that has one kindly feeling in his bosom towards the young, and for the welfare of the world, could wish to see Sunday schools suppressed? These opposers are enemies to mankind and to God. What Christian, then, will hesitate to press forward in the noble cause, notwithstanding the hatred of the wicked? It is no time to be idle or indifferent. This cause is destined to prevail; and blessed is the man whose property and whose hand is in the work. The savour of his name shall live when the laurels of heroes have faded; and if his motives are good in the sight of God, it shall live when the world's last hour is past. H. X.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER II.

DEAR SIR—If you have given due weight to the considerations suggested in my last, you are prepared, I trust, to listen with candour to some further reasons which I have to offer for not embracing the doctrine of universal salvation. I observe then,

2. That I fear to embrace that doctrine because it would oblige me to regard Christ and his apostles as incompetent or dishonest teachers of religion; and the bible itself as fitted and designed to lead men into error.

According to the doctrine now under consideration, it was the great design of the Saviour in coming into the world, to secure the salvation of all mankind. For this he laboured and taught, for this he suffered and died. And that this good news might be made known to the world, the apostles, it is said, were commissioned to publish it in their preaching, and inspired to record it for the benefit of all future generations, in the pages of the New Testament.

Now if this be so, how is it to be accounted for, that for eighteen hundred years, the whole christian world,* "*some very few persons excepted*," have been ignorant of this doctrine; have united in rejecting it; and with one voice have declared it to be contrary to scripture and of pernicious tendency? The fact cannot be denied. Not a single trace of this doctrine can be found in the history of the church, till about the middle of the third century when it was taught by Origen, in the absurd form of the transmigration of souls. From that time till after the reformation, if there were any who believed it, they were so few and so obscure as never to have attracted public attention, or the notice of any respectable historian. And since that period, it must be acknowledged, that very few have embraced the doctrine, compared with the great body of Christians who have rejected it.

Let me ask now, how you can reconcile this fact with the opinion that the christian scriptures were written for the express purpose of teaching the salvation of all men? The grand object, it is said, of Christ in coming into the world, and of the apostles in preaching the gospel, was to publish the glad tidings of universal salvation, and yet in speaking on this subject, they have used such language as has actually led a very great majority of the most serious and diligent students of the bible to believe that many of the human race will finally be lost. Is this credible? Can you suppose that if Christ and his apostles had believed and designed to teach the doctrine in question, they would have so spoke on the subject as to lead almost the whole christian world to misapprehend their meaning? Suppose the supreme executive of the state should issue a proclamation to set at liberty all the convicts in the state prison, but should so word the instrument as to lead nearly all the inhabitants of the state to conclude they were to be put to death or to be kept in confinement during life. Would not such a blunder, be enough to convict any man either of extreme ignorance, or of intended dishonesty? But if all men are to be saved, the apostles stand chargeable with a greater mistake than this. They were commissioned by Jesus Christ to proclaim to the world the salvation of all mankind; but they delivered their message in such language as has led the great body of plain, honest inquirers after truth to the conclusion that all who die in impenitence and unbelief will be damned. Did you ever doubt after having heard a sermon on universalism, whether the preacher believed all men would be saved? Or did you ever infer from the writings of any of the modern propagators of that doctrine that a part of mankind would be lost? How is it then, that the sacred penmen, if they believed and taught universalism, have left the subject in so much darkness? How is it that they have led nearly all their readers into error on this subject; an error too, we are told, highly dishonourable to God, and injurious to men? In speaking of the future state of the righteous, their language is perfectly plain and intelligible. No one in reading the New Testament feels the least doubt whether the penitent and the pious are to be happy in the future world. Now if, as universalism affirms, it is equally certain that the wicked shall be happy, and the inspired writers believed this, why did they not express their belief with equal plainness? Why do the abettors of this system find it necessary to torture and wrest the scriptures in order to make them speak the sentiments of their creed? We certainly need as much evidence to convince us that it will be well with the wicked, as we do that it will be well with the righteous.

Is it not unaccountable, then, if these two classes of men are alike heirs of salvation, that their future destinies should be spoken of in such diametrically opposite terms—in terms, which while they exclude all doubts as to the final happiness of the righteous, have been almost uniformly interpreted by Christians of all denominations, and in every age of the church, as threatening destruction to the wicked? Will you say that ignorance or prejudice has led to this misapprehension? This I know has often been said, but said rashly and without any evidence. Have the few who have believed this doctrine been men of greater talents or of more learning and piety, than the many who have rejected it? are those who are now so zealous in propagating universalism more candid and diligent students of the bible—more conscientious, prayerful and devoted christians, than fifty generations of our fathers have been? This cannot be pretended.

As to the doctrine being opposed by the prejudices of men, this is so far from true, that it is every way adapted to please and gratify the desires of the natural heart. If the doctrine were true and revealed in the bible, all men would gladly embrace it.—Nothing could be more agreeable to every candidate for eternity, than an assurance of the happiness of all mankind. On the other hand, the doctrine of future punishment is so ungrateful and trying to all the feelings of the natural heart, that nothing but the fullest evidence of its truth, could induce men generally to believe it. "It is next to a miracle, therefore, that the christian world should for so many ages embrace the doctrine of future punishment, and reject that of universal salvation, had not the doctrine of universal salvation been *most evidently false*, and that of future punishment *most evidently true*." In no case perhaps ought the general voice of the christian world to have more weight than in this. It proves demonstrably, that the plain, obvious meaning of the bible is against universalism and in favour of future punishment. With this fact in view, I see not how any man can be a universalist, without regarding the sacred writers either as incompetent or dishonest teachers of religion.

*Dr. Hartley, an able and zealous defender of universal salvation, acknowledges that the eternity of future punishment seems to have been a general tradition previous to the appearance of christianity, amongst both Jews and Pagans, and has been the doctrine of the christian world ever since, *some very few persons excepted.*

PROTESTANT FEMALES IN FRANCE.

Duchess of Broglie—Madame Mallet—Madame Pelet.

The Duchess of Broglie, only daughter of Madame de Stael, is the centre of an important circle, and she adds to the weight of family honours which she bears, nervous, masculine claims to mental precedency.

Madame de Broglie has been the advocate and friend of evangelical religion, from absolutely feeling the moral necessity of it to satisfy the large desires of her heart.—She found the world in its highest reasonings and sweetest adulations, and most profuse benefactions, unequal to still the restlessness of her energies. She long trusted to her own powers to devise some harmonising system of religion. At length, wearied with the pursuit of her head, she resolved to be guided by her heart, and that its dictates should be her only light. Her heart was more insatiable than her head, and finally induced her to throw away all secondary dictates, and with humble prayer commit herself to divine teaching in the study of the scriptures.

Madame Jules Mallet is of a gentle, benevolent nature. Misery of every description found in her an administering friend, and her philanthropy was exercised on general christian principles, from the wish to please and imitate God in relieving his creatures. Her private duties were observed as exactly as her knowledge dictated. As evangelical light penetrated or diffused itself around her circle of active friends, she began gradually to feel that religion was *devotional* as well as *practical*, and that to enjoy an elevation of sentiment, it was necessary to contemplate the work of redemption accomplished by the love of our Saviour. When like Cornelius, she was engaged in her ordinary prayers, the whole creation seemed annihilated, and she and her Saviour alone remained to her consciousness. The infinite sovereign compassion of God, in this act of mercy, so overwhelmed her, that for a long time she remained on her knees absorbed in amazement and gratitude. That one discovery revolutionised all her incentives of action, and brought her into intimate society and friendship with those whom she had previously feared as mysterious and inconceivable.

Madame M. has a very large number of persons immediately under her affectionate and christian influence. Since her conversion she has devoted much of her time to correspondence with her relatives on the essential doctrines of faith in Christ, and justification by his righteousness. She wrote one of the last reports of the Ladies' Auxiliary Missionary Society, and has also written a number of beautiful tracts for the Paris society.

What can be said of the leader of this little efficient band of French missionary ladies, Madame Pelet? She who was in Christ first, and whose short course of living piety has been marked by so many singular facts? She must be known to be conceived by the imagination. Her work is in in France and in the French capital, and she has been chosen for her career of heavenly mercy. The patience of love is her grand moral character. She seems only to live in other beings, and no where to rest but on an errand of mercy. Her life is a current of benevolence—full of sorrow, yet al-

ways rejoicing. She has but one joy, and that is in God. She gives herself wholly to his cause. She would win all souls to Christ—or she would, if possible, beguile them all into the narrow way. She loves God with that peculiar ardour, that she shrinks with horror at the thought of exciting one enemy against him by presenting his gospel in any but the most attractive form; and her perseverance to accomplish the salvation of a soul by every means short of terror, is almost like the divine strivings with insensate man.

Madame Pelet has effected wonders, during fifteen months residence at her country chateau, where all was living death—protestant death. She collected 200 children into Sabbath and week schools; formed a among them voluntary associations to support the Bible Society of Paris; brought them so forward in the knowledge of the scriptures, and gave such a general excitement, that she could leave them with an assurance that her work was accomplished; because God had raised up such an abundance of instruments to carry forward her plans. In Paris, she has 100 bible subscribers of the working class, to whom she devotes one entire day of the week. She has a library consecrated to the work of conversion, containing all the awakening and instructive works she can purchase in the French, English, and German languages. Every letter she meets with, full of christian feelings, written under peculiar states of the heart, she copies into a book under its particular head, to serve for a future occasion, to impart consolation to the afflicted, &c. The complicated machinery set to work by these ladies can only be supposed by those who are familiar with the resources of a French female mind. We are disgusted with French intrigue as we meet it in every day life, but there is a tact, an adaptation, a promptitude to sieze, an ability to convert, most important and useful in a great cause, which is possessed by some in an eminent degree. The influence of such characters as these must be felt; and by such instruments does God frequently build up his own kingdom in the world.—*Charleston S. C. Obs.*

Religious Intelligence.

CEYLON.

At Jaffna, 18,600 tracts have been printed, which have been given away at large heathen festivals. The Rev. B. Clough, missionary at Columbo, writes that the committee there had agreed upon printing three tracts which had been translated into Shingalese; viz. the "Parables of our Lord," the "Advantages of Drunkenness," and the "Pilgrim's Progress." With respect to the tract on drunkenness, he says, "The sentiments of this little tract so astonished them, that in a very few days an edition of 3,000 was distributed, and we have printed another edition of 3,000 copies. A native head man, of respectable station, who had nearly ruined himself and his whole family by his confirmed habits of drunkenness, read the tract, and came to the person who gave it to him, and with a strange mixture of astonishment, gratitude and sorrow, fell on his knees before him, and cried out, "O, Sir, I never can sufficiently thank you for giving me that litte book. It has made me feel so much, that I am resolved, that as long as I live, I will drink nothing stronger than water." The effect of the Pilgrim's Progress in one case was equally striking. "The pundit who sat with me," says Mr. C. "a very intelligent and learned man, formerly a heathen priest, often was so affected with the book, that I found it difficult to get him to proceed. The setting off of Christian, and his resolution on leaving the city of Destruction, amused him vastly. When he found that Christian got into the Slough of Despond, he really began to feel great sympathy for him; but on his arrival at Mount Sinai, with the interviews which took place between him and Mr. Legality, and afterwards with Evangelist, he looked very sad, and said to me, "Sir, what man can be saved?" I replied, "Let us go on a little further;" and when he read that Christian got into the wicket gate and to the cross, the poor pundit was so transported with delight, thet he laughed, he clapped his hands, and actually shouted and danced for joy; crying out incessantly, "Delightful, O delightful."

JUGGERNAUT.

The general baptist missionaries have received from the society 24 reams of paper, to enable them to print and circulate tracts in the native languages, among the pilgrims visiting Juggernaut. It appears that the glory of this idol is celebrated through the whole of the Hindoo population. Myriads annually resort to its famous temple at Pooree. Its suttees entitle it to the name of "The Valley of the Son of Hinnom;" and the numerous skeletons and skulls whitening its vicinity to that of Golgotha. In this district vast numbers of tracts and scriptures are distributed, and the impressions made upon the public mind by the gospel, shew that the leaven works, and will work.

JEWISH SYNAGOGUE.

A new synagogue in New-York was dedicated a few days since. The building is 50 feet wide and 60 long. The pulpit or reading desk is in the centre, facing the east. The ark for the reception of the law is circular, with a dome, and in front of it hangs a curtain of blue sattin. At the dedication, the pentateuch enveloped in satin, to which silver bells were attached, was carried around the synagogue several times, under a canopy of crimson velvet. A priest lit the wick of a lamp, which is to burn perpetually, before the ark. What Paul said of the Jews 1800 years ago, is applicable to those of the present day: "Even unto this day, when Moses is read, the veil is upon their hearts."—*Hamp. Gaz.*

Bigotry in Sardinia.—The king of Sardinia has issued an ordinance, decreeing that if any of his Catholic Piedmontese subjects die without receiving the sacrament, they shall be buried at night, and in unconsecrated ground; and that Protestants shall be interred without any public ceremony, not more than twelve persons of the same religion being allowed to be present.—*N. Y. Observer.*

Wesleyan Missionary Society, London.—The collections at the late anniversary meeting amounted to *l.*1300 sterling, *l.*150 more than the last year.

Floating Chapel.—The government frigate Tees has been dismasted, and fitted up as a place of worship for the seamen of the port of London. It has been loaned by the government for the purpose. It is calculated to hold 800 persons. The cost of the fitting up was about *l.*600, of which 300 remains unliquidated.

Indians in Canada.—Rev. T. Osgood writes from Canada to a gentleman in Rochester, N. Y. dated June 28, "The Lord is doing great things for our Indians. Within one year a most astonishing alteration has been produced among several of the tribes. I have recently seen several hundreds of them convened for worship. At different places I have had an opportunity to preach to them by means of an interpreter, and it is peculiarly gratifying to see with what solemnity and reverence they attend upon the preached gospel."

Penobscot Conference.—Encouraging facts have been connected with the meetings of this conference. When it was stated at their first meeting, that one of the objects of the conference was to pray for the influences of the Holy Spirit upon impenitent sinners, the attention of a young lady was arrested, and she is now an active member of the church. Their second meeting resulted in the settlement of a gospel minister. At their last meeting in Garland, representation was made by one of the delegates of the churches in Brownville, of the exceeding low state of religion in that place, which made such an impression on his mind as was not removed until the revival at that place commenced.—The number of hopeful conversions in this revival is upwards of thirty.—*Ch. Mirror.*

Call for specific Donations.—The funds of the Home Missionary Society are devoted to the support of living teachers; while their missionaries have great opportunities for distributing bibles and tracts; and there are loud calls for them at the south and west. The Bible Society makes its grants principally, if not wholly, through its auxiliaries; and the Tract Society is engrossed by the business of printing tracts and supplying numerous depositories. The Executive Committee of the Home Missionary Society give notice, therefore, that donations for the specific object of furnishing their missionaries with bibles and tracts, are much needed, and would be gratefully acknowledged.

Western Theological Seminary.——The Board of Directors, appointed in May by the General Assembly, met at Pittsburgh, June 19th, and organized. Rev. Dr. Herron was chosen President; Rev. Elisha P. Swift, Secretary. A building committee was appointed, to take possession of the land given in Alleghany-town, and make arrangements for building. Also, a committee to examine the plan of the Theological Seminary at Princeton—inquire what alterations are necessary to be made in the said plan to suit the local circumstances of the Western Theological Seminary, and report on the same at the next stated meeting of the Board. Agents were appointed to solicit donations to the funds in different sections of the country; and a committee to inquire for a suitable permanent agent for the same purpose. The Pittsburgh Recorder says, that considerable funds have been offered in one of the eastern cities, to aid in the endowment of this institution.

Episcopal Missions.—The Episcopal Missionary Society have voted to suspend all proceedings in relation to the Green Bay mission, until their next meeting. The funds of the Society were inadequate to the plans adopted. The executive committee are directed to devise a plan for the permanent location and establishment of a mission among the aborigines.

Missionary Society of Connecticut.—The contribution to this Society, in the congregation of the Centre Church, Hartford, on the 1st inst. amounted to more than $150. In the collection was a fifty dollar bill.

Charitable Donations.—The treasurer of the Home Missionary Society acknowledges the receipt of $993, from May 25 to June 25. During the month of May, the treasurer of the American Bible Society received for donations $3,009 35; to pay debt on Society's house, $230; in payment for bibles, &c. $4,302; total, $7,541 36.

At Norforlk, Va. June 20, was laid the corner stone of a new church, called Christ church, in place of one which had been lost by fire. An address was delivered by the Rev. H. W. Duchachet.

An association has been lately formed in Philadelphia, under the title of the Pennsylvania Society for discouraging the use of ardent spirits.

Four thousand scholars are in a course of instruction at the Sandwich islands. What an answer is this fact to the calumnies of those who detract from the credit of this mission.

The corner stone of a new University has been laid in London, with great ceremony, and intended to benefit both churchmen and dissenters.

WESTERN RECORDER.

UTICA: TUESDAY, August 7, 1827.

Most of our readers have probably learned that a convention has recently been held by a number of distinguished clergymen from different portions of the country, in reference to the subject of revivals. After this important measure was fully agreed upon, we deemed it proper to suspend for a while our own remarks on the subject of characteristics, means and measures, &c. as well the remarks of our correspondents on the numberless misstatements which were still circulating against the character of the recent revivals. What will be the precise influence of the proceedings of this convention upon the public mind, is more than we can pretend to conjecture. They will doubtless be read throughout with deep attention, by all who have felt any concern in the result of the discussions which were pending. Let them also be read in the spirit of brotherly love and christian meekness: Let the perusal be accompanied with watchfulness and prayer; and may the God of all mercies overrule it for the promotion of entire unanimity among the master-builders in his spiritual temple.

CONVENTION AT NEW-LEBANON.

NEW-LEBANON, *July* 18, 1827.

At a convention of ministers of the gospel, assembled at the house of Mr. Betts, by letters of invitation from Mr. Beman and Dr. Beecher,

Rev. Heman Humphrey, D. D. was chosen Moderator, and Rev. Wm. R. Weeks and Rev. Henry Smith, Scribes.

The meeting was opened with prayer by the Moderator.

After some conversation respecting the list of persons who had been originally agreed upon to compose this meeting, voted to have a recess till half past two o'clock.

After recess, met and proceeded to business. Of the brethren who were considered as duly invited, there were *present*—

Rev. Asahel S. Norton, D. D. of Clinton, N.Y.
Lyman Beecher, D. D. Boston, Mass.
Moses Gillet. Rome, N.Y.
Nathan S. S. Beman, Troy, N.Y.
Dirck C. Lansing, D. D. Auburn, N.Y.
Heman Humphrey, D. D. Amherst College, Mass.
John Frost, Whitesborough, N.Y.
Asahel Nettleton, Connecticut.
Wm. R. Weeks, Paris, N.Y.
Justin Edwards, Andover, Mass.
Henry Smith, Camden, N.Y. and
Charles G. Finney, Oneida county, N.Y.

Absent.

Rev. David Porter, D. D. Catskill, N.Y.
Alvan Hyde, D. D. Lee, Mass.
Samuel Tomb, Salem, N.Y.
Joel T. Benedict, Chatham, N.Y.
Eliphalet Nott, D. D. Union Coll. N.Y.
Thomas McAuley, D. D. New-York.
Gardiner Spring, D. D. New-York.
James Patterson, Philadelphia.
Henry R. Weed, Albany, N.Y.
Samuel C. Aikin, Utica, N.Y.
Thomas H. Skinner, D. D. Philadelphia.
Edwin Dwight, Richmond, Mass.

The Rev. Caleb J. Tenney, of Wethersfield, and the Rev. Joel Hawes, of Hartford, Conn. being present by invitation from Dr. Beecher; the Rev. George W. Gale, of the Oneida Academy, N.Y. being present by invitation from Mr. Frost, and the Rev. Silas Churchill, minister of the place; it was voted that they be invited to take a seat as members of this convention.

The convention united in a season of prayer, interspersed with singing.

Voted, that those of our brethren who are in the place, be requested to spend as much of their time as may be convenient, in special prayer for the divine blessing on the deliberations of this meeting.

After the brethren who had called the meeting had made an exposition of its origin,

It was moved and seconded, that we proceed to see in what respects there is an agreement, between brethren from different sections of the country, in regard to principles and measures in conducting and promoting revivals of religion; which motion was under discussion till 7 o'clock, when the convention adjourned to meet to-morrow morning, at 8 o'clock.

Concluded with prayer.

Thursday morning, July 19.

Met according to adjournment, and opened with prayer. Present the same as yesterday, with the addition of the Rev. Mr. Aikin.

The minutes of yesterday were read.

The motion under discussion yesterday was taken up, and after further discussion, it was carried, *fourteen* voting in the affirmative, *one* in the negative, and *two* declining to vote, as follows:—*For the affirmative*, Messrs. Norton, Beecher, Churchill, Gillet, Tenney, Lansing, Humphrey, Nettleton, Hawes, Weeks, Gale, Edwards, Smith and Finney. *For the negative*, Mr. Beman. *Declined voting*, Messrs. Frost and Aikin.

Mr. Frost entered the following as his reason for declining to vote:—"That he understood the object of the meeting to be, to correct misapprehensions, and restore peace among the brethren."

The convention then proceeded to attend to the subject proposed, and on motion of Mr. Edwards, the following propositions were agreed to:—

"That revivals of true religion are the work of God's spirit, by which, in a comparatively short period of time, many persons are convinced of sin, and brought to the exercise of repentance towards God, and faith in our Lord Jesus Christ." *Voted in the affirmative unanimously.*

"That the preservation and extension of true religion in our land have been much promoted by these revivals." *Voted unanimously.*

"That, according to the bible, and the indications of Providence, greater and more glorious revivals are to be expected, than have ever yet existed." *Voted unanimously.*

"That, though revivals of religion are the work of God's spirit, they are produced by means of divine truth and human instrumentality, and are liable to be advanced or hindered by measures which are adopted in conducting them. The idea that God ordinarily works independently of human instrumentality, or without any reference to the adaptation of means to ends, is unscriptural." *Voted unanimously.*

"There may be some variety in the mode of conducting revivals, according to local customs, and there may be relative imperfections attending them, which do not destroy the purity of the work, and its permanent and general good influence upon the church and the world; and, in such cases, good men, while they lament these imperfections, may rejoice in the revival as the work of God." *Voted unanimously.*

Recess till 3 o'clock.

Then met, and resumed the consideration of general principles.

On motion of Mr. Edwards, the following propositions were agreed to:—

"There may be so much human infirmity, and indiscretion, and wickedness of man, in conducting a revival of religion, as to render the general evils which flow from this infirmity, indiscretion and wickedness of man greater than the local and temporary advantages of the revival; that is, this infirmity, indiscretion and wickedness of man may be the means of preventing the conversion of more souls than may have been converted during the revival." *Voted unanimously.*

"In view of these considerations, we regard it as eminently important that there should be a general understanding among ministers and churches in respect to those things which are of a dangerous tendency, and are not to be countenanced." *Voted unanimously.*

Mr. Edwards then introduced the following proposition:—

"In social meetings, of men and women, for religious worship, females are not to pray."

After some discussion, adjourned to meet tomorrow morning, at 8 o'clock.

Concluded with prayer.

Friday, July 20.

Met according to adjournment, and opened with prayer. Present the same as yesterday.

The minutes of yesterday were read.

The consideration of the proposition under discussion yesterday, was resumed. After further discussion, united in a season of prayer; then attended further to the discussion of the subject, till 1 o'clock; and adjourned to meet at half past 2 o'clock.

Concluded with prayer.

Friday afternoon.

Met according to adjournment, and opened with prayer.

The consideration of the proposition which had been under discussion, was resumed.

It was moved by Mr. Aikin, seconded by Mr. Finney, that the further consideration of the proposition be postponed, till we shall have gone into an inquiry into matters of fact.

After some discussion, united in a season of prayer.

After further discussion, Mr. Aikin asked and obtained leave to withdraw his motion for postponement, and it was withdrawn.

The Rev. Mr. Weed appeared in convention, and took his seat as a member.

After further discussion, the question was taken, and *nine* voted in favour of the proposition, and *nine* declined voting, as follows:—*For the proposition*, Messrs. Norton, Beecher, Tenney, Humphrey, Nettleton, Hawes, Weeks, Weed and Edwards. *Declined voting*, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith and Finney.

It was moved by Mr. Frost, seconded by Mr. Finney, that the following question be answered, to wit:—

"Is it right for a woman in any case to pray in the presence of a man?"

After some discussion, it was moved by Mr. Edwards, that the further consideration of this question be indefinitely postponed. The motion was seconded, and after some discussion, Mr. Edwards asked and obtained leave to withdraw his motion, and it was withdrawn.

It was moved by Mr. Lansing, that the further consideration of the question be postponed, for the purpose of introducing a substitute, which he read. The motion was seconded, and after discussion, it was carried.

Mr. Lansing then introduced the following proposition, as a substitute for the question of Mr. Frost, to wit:—

"There may be circumstances in which it may be proper for a female to pray in the presence of men."

The motion was seconded, and after discussion, the question was taken, and *eight* voted in favour of the proposition, and *ten* declined voting, as follows:—*For the proposition*, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin and Finney. *Declined voting*, Messrs. Norton, Beecher, Tenney, Humphrey, Nettleton, Hawes, Weeks, Weed, Edwards & Smith.

Adjourned to meet to-morrow morning at 8 o'clock. Concluded with prayer.

Saturday, July 21.

Met according to adjournment, and opened with prayer. Present the same as yesterday.

The minutes of yesterday were read.

Mr. Edwards introduced the following proposition:—

"It is improper for any person to appoint meetings in the congregations of acknowledged ministers of Christ, or to introduce any measures to promote or conduct revivals of religion, without first having obtained the approbation of said ministers."

The motion was seconded, and after considerable discussion, the question was taken, and *thirteen* voted in favour of the proposition, and *five* declined voting, as follows:—*For the proposition*, Messrs. Norton, Beecher, Churchill, Tenney, Humphrey, Nettleton, Hawes, Weeks, Weed, Gale, Edwards, Smith and Finney. *Declined voting*, Messrs. Gillet, Beman, Lansing, Frost and Aikin.

Those who declined voting, entered the following as their reason, to wit:—

"That *there may be some cases* where the elders or members of a minister's own church may appoint and conduct prayer-meetings, without having consulted the minister or obtained his approbation; but in no case ought such elders or members to appoint or conduct such meetings contrary to the known will of the pastor; and these meetings ought to be *occasional*, and not *stated*."

Mr. Edwards introduced the following proposition:—

"Those meetings for social religious worship, in which all speak according to their own inclinations, are improper; and all meetings for religious worship ought to be under the presiding influence of some person or persons."

The motion was seconded, and after discussion, it was voted *unanimously in the affirmative.*

Mr. Edwards introduced the following proposition:—

"The calling of persons by name in prayer ought to be carefully avoided."

The motion was seconded, and after some discussion,

It was moved and seconded, that it be so amended as to read as follows:—

"The calling of persons by name in social circles for prayer ought to be carefully avoided."

The amendment did not prevail.

Mr. Edwards moved that the proposition be so amended as to read as follows:—

"The calling of persons by name in social prayer ought to be carefully avoided."

The motion was seconded, and the amendment prevailed.

Mr. Lansing then moved that the proposition be so amended as to read as follows:—

"The calling of persons by name in public prayer ought to be carefully avoided."

The motion was seconded, and after some discussion, the question was put, by lifting the hands, and *nine* were counted in favour of the amendment, and *eight* against it; upon which the moderator declared it *not a vote*, being understood to vote against it. It was questioned whether it was usual for the moderator to vote in such cases; upon which he declined voting, and declared the amendment carried.

After some remarks, it was moved, that it is the sense of this body, that the moderator has a right to vote in all cases before us, as any other member. The motion was seconded & carried.

It was then agreed to take the question on Mr. Lansing's amendment over again, by ayes and noes, when the amendment prevailed, *ten* voting in the affirmative, *seven* in the negative, and *one* declining to vote, as follows:—*For the affirmative*, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Weed, Gale, Aikin, Smith and Finney. *For the negative*, Messrs. Norton, Beecher, Tenney, Nettleton, Hawes, Weeks and Edwards. *Declined voting*, Mr. Humphrey.

The question was then taken on the proposition, as amended, and all voted in favour of it, except that Mr. Edwards declined voting, and Mr. Nettleton was absent.

Mr. Edwards again introduced the following propositior:—

"The calling of persons by name in social prayer ought to be carefully avoided."

The motion was seconded, and the question being taken, *eight* voted in favour of the proposition, and *nine* declined voting, as follows:—*For the proposition*, Messrs. Norton, Beecher, Tenney, Humphrey, Hawes, Weeks, Weed and Edwards. *Declined voting*, Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith and Finney. *Absent*, Mr. Nettleton.

Mr. Beman introduced the following proposition:—

"The calling of persons by name in prayer may take place in small social circles."

The motion was seconded, and after some discussion, it was moved & seconded, that the proposition be so amended as to read as follows:—

"The calling of persons by name in prayer may take place in small social circles; but in all cases ought to be practiced with great caution and tenderness."

The amendment prevailed.

After further discussion of the proposition as amended, adjourned to meet on Monday next, at 10 o'clock in the forenoon.

Concluded with prayer.

Monday, July 23.

Met according to adjournment, and opened with prayer. Present the same as before.

The minutes of last week were read and corrected.

The proposition under discussion on Saturday was taken up.

After further discussion, Mr. Beman asked and obtained leave to withdraw it, and it was withdrawn.

Mr. Edwards introduced the following proposition:—

"Audible groaning, violent gestures, and boisterous tones, in prayer, are improper."

The motion was seconded; and after some discussion,

Dr. Beecher moved an amendment, inserting the words "and unusual postures," which motion was seconded, and the amendment prevailed.

After further discussion these words were struck out.

Adjourned to meet at half past 2 o'clock.

Concluded with prayer.

Monday afternoon.

Met according to adjournment, and opened with prayer.

After further discussion, Mr. Lansing moved to amend the proposition, so that it shall read as follows:—

"Audible groaning in prayer is improper."

The motion was seconded; and after some discussion, Mr. Beman moved the postponement of the motion under consideration, for the purpose of introducing a substitute, which he read.

The motion was seconded and carried.

Mr. Lansing then proposed the substitute offered by Mr. Beman, as follows:—

"Audible groaning in prayer is, in all ordinary cases, to be discouraged; and violent gestures and boisterous tones, in the same exercise, are improper."

The motion was seconded, and the question being taken, *fourteen* voted in favour of the proposition, and *three* declined voting, as follows: *For the proposition*, Messrs. Beecher, Churchill, Gillet, Beman, Tenney, Lansing, Humphrey, Frost, Weed, Gale, Aikin, Edwards, Smith and Finney. *Declined voting*, Messrs. Norton, Hawes and Weeks. *Absent*, Mr. Nettleton.

Mr. Edwards introduced the following proposition:—

"Speaking against ministers of the Lord Jesus Christ, in regular standing, as cold, stupid, or dead, as unconverted, or enemies to revivals of religion, is improper."

The motion was seconded, and after some remarks,

Mr. Beman moved to amend the proposition, so that it read as follows:—

"Speaking against ministers of the Lord Jesus Christ, in regular standing, as cold, stupid, or dead, as unconverted, or enemies to revivals, as heretics, or enthusiasts, or disorganizers, as deranged, or mad, is improper."

The motion was seconded, and the amendment prevailed.

Mr. Edwards then moved to strike out all the epithets, so that it shall read as follows:—

"Speaking against ministers of the Lord Jesus Christ, in regular standing, is improper."

The motion was seconded, and after discussion, it was lost.

The question was then taken on the proposition as amended, and all voted in favour of it, except that Mr. Edwards declined voting, and Mr. Nettleton was absent.

Mr. Edwards introduced the following proposition:—

"To receive persons as converted, merely on the ground of their own judgment, without opportunity for examination, and time to afford evidence of real conversion, is improper."

The motion was seconded; and, after discussion, the mover asked and obtained leave to withdraw the same, and it was withdrawn.

Mr. Lansing introduced the following proposition:—

"The writing of letters to individuals in the congregations of acknowledged ministers, complaining of measures supposed to have been employed in revivals of religion, being calculated to impair the confidence of the members of such congregations in their ministers, and to encourage the wicked to oppose, ought to be carefully avoided."

The motion was seconded, and after some discussion, the mover asked leave to withdraw the proposition for the present, with the understanding that it shall come up hereafter. Leave was granted accordingly, and it was withdrawn.

Adjourned to meet to-morrow morning at 8 o'clock. Concluded with prayer.

Tuesday, July 24.

Met according to adjournment, and opened with prayer. Present the same as yesterday, except Mr. Nettleton.

The minutes of yesterday were read.

Mr. Edwards introduced the following proposition:—

"The existence in the churches of evangelists, in such numbers as to constitute an influence in the community separate from that of the settled pastors, and the introduction, by evangelists, of measures, without consulting the pastors, or contrary to their judgment and wishes, by an excitement of popular feeling which may seem to render acquiescence unavoidable, is to be carefully guarded against, as an evil which is calculated, or at least liable, to destroy the institution of a settled ministry, and fill the churches with confusion and disorder."

The motion was seconded. And, after some discussion, the convention united in a season of prayer.

After further discussion, the question was taken, and all voted in favor of the proposition except Mr. Churchill, who was absent.

Mr. Edwards introduced the following proposition:—

"Language adapted to irritate, on account of its manifest personality, such as describing the character, designating the place, or any thing which will point out an individual or individuals before the assembly, as the subjects of invidious remark, is, in public prayer and preaching, to be avoided."

The motion was seconded; and after some discussion, Mr. Lansing moved to amend the proposition, by striking out the words, "on account of its manifest personality, such as", which motion was seconded, and after discussion, lost.

After further discussion, the question was taken, and *twelve* voted in favor of the proposition, and *five* declined voting, as follows:—

For the proposition—Messrs. Norton, Beecher, Churchill, Gillet, Tenney, Humphrey, Frost, Hawes, Weeks, Weed, Edwards, and Smith. *Declined voting*—Messrs. Beman, Lansing, Gale, Aikin, and Finney.

Messrs. Lansing and Aikin entered the following, as their reason:—

"The undersigned do decline voting on the foregoing particular; not because they do not most unequivocally condemn such personality in preaching, as makes an invidious exposure of individuals; but because they suppose that the article in question may be liable to such construction, as to lead many to say that such *characteristic* preaching is condemned by this convention, as is adapted to make sinners suppose that their individual case is intended.

"D. C. LANSING,
"S. C. AIKIN."

On motion of Mr. Edwards, the following propositions were agreed to:—

"All irreverent familiarity with God, such as men use towards their equals, or which would not be proper for an affectionate child to use towards a worthy parent, is to be avoided." *Voted unanimously.*

"From the temporary success of uneducated and ardent young men, to make invidious comparisons between them and settled pastors; to depreciate the value of education, or introduce young men as preachers without the usual qualifications, is incorrect and unsafe." *Voted unanimously.*

"To state things which are not true, or not supported by evidence, for the purpose of awakening sinners, or to represent their condition as more hopeless than it really is, is wrong."—*Voted unanimously.*

"Unkindness and disrespect to superiors in age or station, is to be carefully avoided." *Voted unanimously.*

"In promoting and conducting revivals of religion, it is unsafe, and of dangerous tendency, to connive at acknowledged errors, thro' fear that enemies will take advantage from our attempt to correct them." *Voted unanimously.*

"The immediate success of any measure, without regard to its scriptural character, or its future and permanent consequences, does not justify that measure, or prove it to be right." *Voted unanimously.*

"Great care should be taken to discriminate between holy and unholy affections, and to exhibit with clearness the scriptural evidences of true religion." *Voted unanimously.*

"No measures are to be adopted in promoting and conducting revivals of religion, which those who adopt them are unwilling to have published, or which are not proper to be published to the world." *Voted unanimously.*

Adjourned to meet at half past 2 o'clock.—Concluded with prayer.

Tuesday afternoon.

Met according to adjournment, and opened with prayer. The minutes of the morning were read.

Mr. Beman introduced the following proposition, to wit:—

"As human instrumentality must be employed in promoting revivals of religion, some things undesirable may be expected to accompany them; and as these things are often proclaimed abroad and magnified, great caution should be exercised in listening to unfavorable reports."

The question being taken, *eleven* voted in favor of the proposition, and *six* declined voting, as follows: *For the proposition*—Messrs. Churchill, Gillet, Beman, Lansing, Humphrey, Gale, Frost, Hawes, Aikin, Smith, and Finney. *Declined voting*—Messrs. Norton, Beecher, Tenney, Weeks, Weed, and Edwards.

Those who declined voting, entered the following as their reason, to wit: "As the above does not appear to us to be, in the course of divine Providence, called for, we therefore decline to act."

Mr. Beman introduced the following proposition:—

"Although revivals of religion may be so improperly conducted as to be attended with disastrous consequences to the church and to the souls of men; yet, it is also true, that the best conducted revivals are liable to be stigmatised and opposed by lukewarm professors, and the enemies of evangelical truth."

The question being taken, *eleven* voted in favor of the proposition, and *six* declined voting, as follows: *For the proposition*—Messrs. Churchill, Gillet, Beman, Lansing, Humphrey, Gale, Frost, Hawes, Aikin, Smith, and Finney. *Declined voting*—Messrs. Norton, Beecher, Tenney, Weeks, Weed, and Edwards.

Those who declined voting, entered the following as their reason, to wit: "As the above does not appear to us to be, in the course of divine Providence, called for, we therefore decline to act."

Mr. Beman introduced the following proposition, to wit:—

"In public meetings for religious worship, composed of men and women, females are not to pray."

The question being taken, *nine* voted in favor of the proposition, and *eight* declined voting, as follows: *For the proposition*—Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith, and Finney. *Declined voting*—Messrs. Norton, Beecher, Tenney, Humphrey, Hawes, Weeks, Weed, and Edwards.

Those who declined voting, entered the following as their reason, to wit:—

"As the above does not appear to us to be called for, and is, in our view, liable to great misapprehension and abuse, and may not be in all respects correct, we therefore decline to act; these being cases when it is the duty of ministers of the gospel freely to communicate by letter or otherwise with one another, and with private Christians, and give notice of approaching danger; to do which they are bound by their office, and the impropriety of neglecting it is in proportion to the magnitude of the interests involved."

Mr. Beman introduced the following proposition, to wit:—

"In preaching the gospel, language ought not to be employed with the intention of irritating or giving offence; but that preaching is not the best adapted to do good and save souls, which the hearer does not perceive to be applicable to his own character."

The question being taken, *ten* voted in favor of the proposition, and *seven* declined voting, as follows: *For the proposition*—Messrs. Churchill, Gillet, Beman, Lansing, Humphrey, Frost, Gale, Aikin, Smith, and Finney. *Declined voting*—Mess. Norton, Beecher, Tenney, Hawes, Weed, Weeks, and Edwards.

Those who declined voting, entered the following as their reason, to wit: "As the above does not appear to us to be, in the course of divine Providence, called for, we therefore decline to act."

On motion of Mr. Frost, the following propositions were agreed to:—

"Evening meetings, continued to an unseasonable hour, ought to be studiously avoided." *Voted unanimously.*

"In accounts of revivals of religion, great care should be taken that they be not exaggerated." *Voted unanimously.*

The convention united in a season of prayer, and then attended to the reading of sundry documents, till half past six o'clock, and had a recess till eight o'clock.

After recess met, and had a season of free conversation; and then adjourned to meet tomorrow morning at eight o'clock. Concluded with prayer.

Wednesday, July 25.

Met according to adjournment, and opened with prayer. Present the same as before. The minutes of yesterday were read.

Attended further to free conversation on the documents read yesterday.

It was moved and seconded, that we proceed to the reading of other documents, without further conversation on those which have been read.

The Rev. Mr. Benedict apeared in convention, and took his seat as a member.

After some discussion united in a season of prayer. After further discussion, the question was put, and the motion was lost.

Attended further to free conversation on the documents read yesterday, till one o'clock, and then adjourned to meet at half past two o'clock. Concluded with prayer.

Wednesday afternoon.

Met according to adjournment, and opened with prayer.

Attended further to free conversation on the documents previously read, and to the reading of some others. Recess till eight o'clock.

After recess met, and attended to the reading of other documents. Adjourned to meet tomorrow morning at eight o'clock. Concluded with prayer.

Thursday, July 26.

Met according to adjournment, and opened with prayer. Present the same as yesterday. The minutes of yesterday were read.

Attended further to the reading of documents. United in a season of prayer.

Attended further to free conversation on the documents. Adjourned to meet at half past two o'clock. Concluded with prayer.

Thursday afternoon.

Met according to adjournment, and opened with prayer. Attended further to free conversation. Recess till 8 o'clock.

After recess met, and attended further to free conversation. After which it was voted that the minutes of this convention be forwarded to the editors of the New-York Observer, for insertion in their paper.

Voted, that the Rev. Mr. Churchill express to the people of New Lebanon our grateful sense of their kindness and hospitality, and our best wishes for their present and everlasting welfare.

By order of the Convention,
HEMAN HUMPHREY, *Moderator.*
WM. R. WEEKS, *Scribe.*

To make room for the preceding document, we have necessarily deferred several articles intended for this week—among which are, an interesting account of the revival in Litchfield, and a communication from the Secretary of the Geneva Agency of the A. H. M. Society.

We are also obliged again to postpone the notice of the "Receipts of the Utica Missionary Depository."

The lines that were kindly enclosed to us by R. S. have considerable merit; and the inconsistency they expose is one which deserves severe censure; yet there are some peculiar circumstances which would render it improper *for us to publish* them—especially at the present time.

The editor of this paper acknowledges the receipt of $20 65, as a donation to the American Colonization Society, being a collection made in the presbyterian society in Auburn.

Political.

FOREIGN.

The packet ship Edward Quesnell, Capt. Hawkins, arrived at New-York on Monday evening of last week, from Havre. She brings Paris papers to the 16th June inclusive, bearing melancholy tidings concerning the poor Greeks; *two thousand five hundred* of whom have been put to the sword in a battle fought on the 16th of May. Humanity bleeds in beholding this miserable but heroic people thus slaughtered; but manhood exults in the desperate and unyielding courage with which they meet destruction, instead of slavery.

PARIS, *June* 13.—We were unwilling yesterday to repeat the disastrous news from Athens, which the Augsburgh Gazette gave on the faith of letters from Syria, of the 19th and 20th of May, received at Trieste on the 3d inst. We thought that the Austrian Observer would furnish us to-day with some particulars. We answer for its unwillingness to confirm the loss of the Acropolis, if as is stated, it has yielded to the exertions of the Seraskier, and if the brave Karaiskaki has fallen, with three thousand of his men, under the walls of Athens.

The following is an extract of a letter from Trieste, dated the 3d of June:—

"The Acropolis still held out on the 16th of May, after the sanguinary defeat of the Greek army. It was reported at Syria, that the Greek Admiral de Rigny, and Com. Hamilton, had arrived at the Pireus, for the purpose of obtaining an honourable capitulation for the brave defenders of the Acropolis; but the Seraskier was not disposed to grant it. No circumstantial details of the unfortunate events that have taken place under the walls of Athens are yet known. It is only ascertained that the first attack of the Greeks against the camp of the Turks promised the most happy result; but the Seraskier having during the course of the action, received a reinforcement of 8000 men, the Greeks were compelled to surrender. Alas! it is no longer possible for us to doubt the defeat of the Greeks before Athens. This sad news is confirmed from all quarters.

"It is affirmed that the details given in the German journals are incorrect; but it is too true that 2500 Greeks have perished. At the last advices, 3000 Greeks, under Gen. Church, surrounded the heights of Phaleres. On the 16th May, (ten days after the defeat of the Greeks), the Acropolis still held out. It was said that 4000 Greeks had marched towads Asomato, to the north of the Pireus, in order to attack the Turks in the rear, while the other corps should attack them in front. On the 4th, Karaiskaki attacked the Turks, and perished, together with 800 of his men On the 6th, the action took place with the troops who had effected a landing. 8000 men, sent by Redschid Pacha, attacked them, and the defeat of the Greeks was horrible. Lord Cochrane escaped with difficulty, by swimming to one of his vessels; and Gen. Church, in rallying the Greeks, narrowly escaped capture. This disaster is the more fatal, as the Greeks had by great exertion, embarked a force of 10,000 men to save Athens; that the expedition was well conducted, and that the Seraskier was attacked on both sides at once. It was the Turkish cavalry that threw the Greek ranks into confusion. All the Greek fleet assisted at the disembarkation. A very honourable capitulation having been offered to the Greeks who were shut up in the Acropolis, they replied, that if the Pacha wanted their arms, he should come and take them; but that they would only surrunder the citadel with their lives. On the 13th, Lord Cochrane was seeking reinforcements among the islands on the Archipelago."

PARIS, *June* 14.—The Augsburgh Gazette contains the following, dated Trieste, May 31:

"A vessel arrived here from Smyrna in ten days, announces that Redschid Pacha, enraged by the massacre of the garrison of St. Spiridon, has caused all the Greeks in his power to be beheaded. According to letters from Zante, the Greeks who are found along the road where Ibrahim Pacha passes, are obliged to fly into the mountains, to avoid being murdered. On the 25th of April, upwards of 2000 women and children were massacred. A great number who had gone in the direction of the coast were taken by the enemy's vessels; some succeeded in getting to Zante, from whence they were sent to Calamos."

A treaty of commerce has been formed between France and the states of Mexico.

It does not appear from the papers, that any measures have yet been taken by any of the European powers, in favour of the Greeks. All the information on the subject consists, as heretofore, of unsatisfactory rumours.

From England.—London papers to the 14th June, have been received by an arrival at New-York on Wednesday last.

The corn-bill had been abandoned in the House of Lords, and much regret was felt at its failure.

The distresses of the manufacturers and labourers in various parts of the kingdom, have occasioned a good deal of discussion in the House of Commons. This distress was not yet at an end, and petitions were coming in from the suffering districts.

Certain correspondence between the late Mr. Pitt and George III. previous to the retirement of the former from the administration in 1801, has just been published. These letters remove all doubt with respect to the opinions entertained by that great minister on the catholic question. He assured his majesty that he is, "on full consideration, convinced that the admission of Catholics and Dissenters to office, and of the Catholics to parliament, would under certain conditions to be specified, be highly advisable, with a view to the improvement of Ireland, and the interests of the united kingdom."

DOMESTIC.

Trial of Mrs. Whipple.—The trial of Elsie D. Whipple, as an accessary to the murder of her husband, commenced in Albany on Monday of last week, and terminated on Friday morning, in her acquittal. The testimony is published at length in the Albany Daily Advertiser. It is wholly circumstantial, and warrants a belief of her innocence of the crime with which she was accused. Strang was offered as a witness on the part of the prosecution; but his admission was objected to by the counsel for Mrs. Whipple, on the ground that he had been convicted as principal, and was therefore incompetent to be used as a witness. The court sustained the objection; and Judge Duer, in his review of the law on the question, is said to have "displayed a legal acumen that did him great honour as a jurist," and to have "expressed the opinion in a language of eloquence that went home to the heart." The District Attorney then observed, that as the testimony of Strang had been excluded, and as the circumstantial testimony which had been adduced, and all he could add thereto, would not warrant a verdict of guilty against the prisoner, after advice with his associate counsel, he had made up his mind to abandon the cause. Judge Duer replied, that the counsel for the prosecution must adopt their own course, and upon their own responsibility. But he felt bound to state to them, that were a motion then to be made by the *counsel for the prisoner*, to stop the trial, because there had not been testimony adduced sufficient to warrant its further prosecution, the motion would be denied by the court. If the counsel for the prosecution were satisfied that they could not convict, the court would suggest that the cause be rested, and that the jury pass upon the guilt or innocence of the prisoner, by the testimony then before them.—This course was finally adopted by the District Attorney; and after a short but pertinent address from Judge Duer, the jury, without leaving their seats, returned a verdict of *Not Guilty*, and the prisoner was discharged.

"We most sincerely congratulate the public, (says the Daily Advertiser), and particularly the numerous friends of Mrs. Whipple, on her acquittal. That she has been imprudent [with more propriety it may be said *depraved*] in her conduct, no one, not even herself, denies; but that she is innocent of the crime laid to her charge, we are convinced, and believe that Strang, from the most improper motives, has endeavoured to inculpate her."

Edward Livingston, (district attorney), and Samuel A. Foot, were counsel for the prosecution; and Ab'm Van Vechten, Elisha Williams and Asa Tabor, Esqs. counsel for the prisoner.

Strang was to receive his sentence on Saturday morning.

Harrisburgh Convention.—Seventy-nine delegates, from twelve states, had arrived at Harrisburgh, to attend the convention on the 30th ult.; and it is said that fourteen states will be represented.

Fatal Occurrence.—Two persons were killed, and four others (among whom was the owner) severely wounded, by the sudden fall of a new house, while the workmen were slating the roof, in Robinson street, in the city of New-York, on the 25th ult. The building (says the N. Y. Advertiser) was three stories high. The lower part, we understand, was intended for a store, and the upper part for a dwelling. It was erected between a small frame building on one side, and a new brick house on the other. On the side of the frame building, the wall was eight inches thick; but only *four inches* thick on the opposite side, from the foundation, and twelve front and rear. The four inch wall, if it is entitled to such a name, suddenly gave way; and the whole fabric tumbled in a moment."

Desha.—In the pardon of Isaac B. Desha, the governor uses the following expressions:—"And whereas the whole of the evidence against the said Isaac B. Desha, being circumstantial, and from *much of it being irreconcilable, I have no doubt of his being innocent of the foul charge.* Therefore he is an object worthy of executive clemency; and therefore he grants the "full and free pardon for the *supposed* offence."

Upon this the Frankfort Commentator remarks:—"Two different juries had found the young man guilty, upon testimony as conclusive as perhaps ever was adduced against a criminal; and considering the great mass of testimony, it was remarkably clear of discrepancies. His father heard both these trials, and yet, if we may believe his professions, thinks Isaac was innocent!"

Among the persons murdered on board the brig Crawford, was a young man named Eldridge Holloway, a native of North-Kingston, in Rhode-Island, who had resided several years at Matanzas, and was returning to make a visit to his parents and friends. In the first accounts of this piracy his name was omitted, but it is now ascertained that he was on board, and that he shared the fate of his companions.

In the year 1825, the revenue from the customs in New-York city amounted to $9,803,397, being $1,500,000 more than the whole amount received in the treasury from the five other principal ports in the Union.

Singular.—An occurrence took place in a justice court in this village, a few days since, calculated to impress the spectators with the deep solemnity of an oath, and of the power of conscience, when permitted to perform its office. A person was arraigned for theft, alledged to have been committed upon the cash of a landlord's bar, to an amount sufficient, if proved, to consign the accused to the state's prison.—A neighbour, with whom the accused had been engaged in litigation, reported that the person suspected had acknowledged to him the theft, and stated he was willing to testify in court against him. Upon the strength of this, a warrant was issued, and the prisoner brought into court, to plead his guilt or innocence of the charge. The witness was brought upon the stand, the oath administered, and he proceeded apparently with much confidence to testify; when he was seen suddenly to tremble, falter, and instantly fell upon the floor, helpless, speechless and apparently lifeless. Consternation appeared in the countenances of the court and spectators. The witness, however, recovered; but instead of proceeding to testify against the prisoner, frankly admitted that he might have been *merely in sport* in his acknowledgment.—The prisoner was discharged. Whether the witness was taken in a fit, or overcome by the accusation of a guilty conscience, we do not pretend to determine. Either, or both, might have been the case.—*Montpelier Vt. Watch.*

The Massachusetts Register says, there are in that state, 196 incorporated manufacturing companies, with an aggregate capital of near $30,000,000, the greater part woollen and cotton.

The Providence Gazette says, it is reported that Mr. T. J. Randolph, has received an offer from some person in Boston, of $100,000, for the late Mr. Jefferson's manuscripts.

Improvement.—The rail road from the quarries in Quincy, to Boston, has so reduced the price of granite, that it is said a house can now be built of that handsome and excellent material, cheaper than with bricks at $4 a thousand.

It may be useful to our fair readers to know that muffs, tippets, and other articles of fur, which, when put into any kind of wood or paper box, or drawer, are so generally liable to injury from moths, if put into tin boxes, will remain for years uninjured.—*Maine Inquirer.*

The Postmaster General has returned to Washington, & resumed the duties of his office.

MARRIED,

In Mayville, Chetauque co. on the 19th ult. the Hon. *John Birdsall*, circuit judge of the 8th district, to Miss *Ann Whiteside*, of Mayville.

DEATHS.

In this village, on the 1st inst. *Margaret*, daughter of Mr. George Pond, aged 14 months.

On the 2d inst. an infant child of Dr. Peter Morrison, aged 6 months.

On the 3d inst. *Alvah A.* only child of Mr. Michael Coss, 14 months. *Harriet A.* only daughter of Mr. Alanson Hubbard, 16 months. An infant child of Mr. Truman Roberts.

On the 4th inst. *Jeanette*, daughter of Mr. William Stebbens, aged 6 years, and *Gaius*, his only son, aged 2 years.

At 3 o'clock on Sunday morning, Mr. *Lansing H. Tiffany*, aged 24.

In Madbury, N. H. Mr. *Isaac Tibbetts*, aged 50 years, probably the largest man in America. Notwithstanding his immense weight, which exceeds 450 lbs. he has been several times within the last year to Portsmouth market.

At Newburgh, Col. *William Ecker*, member of assembly from Orange county.

In New-Rochelle, on the 25th ult. Mrs. *Sarah Mason*, relict of the late Rev. John Mason, Æt. 84.

A Trunk Found.

FOUND, between Mr. Hawley's and Mr. Gilbert's, Rome, a TRUNK, containing women's clothes, books, &c. The owner can have it by calling at this office, proving property and paying charges.

ROSWELL HENDERSON.
August, 4 1827. 31w3

Hamilton College.

A SPECIAL Meeting of the Trustees of HAMILTON COLLEGE, will be holden at the College Hall, on Monday the 20th day of August next, at 10 o'clock, A. M. As business of great importance to the Institution will then come before the Board, a punctual attendance of all its members is earnestly requested.

J. H. LOTHROP,
Clerk of the Board.
July 30, 1827. 3w60

Theological Seminary at Auburn.

THE Boards of Commissioners and Trustees will have their annual meeting at the Seminary, on Tuesday the 14th of August next, at 9 o'clock, A. M. when the public examination of the students will begin.

Public speaking, by students, representing their different associations, will be attended on Tuesday evening, as also at the close of the examination on Wednesday, P. M. by members of the two upper classes, on subjects assigned them.

Auburn, July 28, 1827.

GROCERIES.
Parker & Hastings,

No. 90, *Genesee-Street,*

ARE just receiving a general assortment of GROCERIES, selected particularly for retailing—Consisting of Old Hyson, Young Hyson, Hyson Skin, Powchong, Souchong and Bohea TEAS—St. Croix, Muscovado and New-Orleans Brown SUGAR—Loaf and Lump Do. White Havana Do.—Old Java, Havana and Green COFFEE—Chocolate, Pepper, Spice, Ginger, Nutmegs, Cloves, Cassia, Starch, Indigo, London Mustard, Rice, Maccaboy and Scotch Snuff, Cut and Plug Tobacco, Spanish and American Segars, Box and Keg Raisins, Almonds, Pea Nuts, Madeira Nuts, Brazil Nuts, Filberts, Lead, Shot, Bar and Shaving Soap, Demijohns, Jugs, Junk Bottles, Herring, Codfish, Shad, Mackerel, Lamp Oil, Molasses—Claret, Champaigne, Old L. P. Teneriffe, Port, L. P. Teneriffe, Sicily, Maderia, Lisbon, Old Particular, Canary and Malaga WINES—London Porter, in quart and pint bottles, &c. &c.

Families and individuals, wishing to supply themselves with choice articles in the grocery line, are invited to call.

Utica, July 24, 1827. 30w4

Blue Coffee Cups & Saucers,
White Earthen Ware,
And Cut Glass Preserve Jars,

FOR sale at the Cut Glass & China Warehouse and Rooms of

FIELD & CLARK.
Utica, July 23, 1827. 30w3

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, *Genesee-Street,*

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

LYMAN & KELLOGG.

S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American

DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

ALSO, a small quantity of *Window Glass.*
Utica, July 9, 1827. 28tf

DENTISTRY.

THE Subscribers would inform the ladies and gentlemen of Utica and the surrounding country, that in consequence of having more applications in the line of their business, as *dentists*, than they can conveniently attend to during the hot season, they have engaged Dr N. E. HALL, *a first rate dentist*, for a few months, who will repair old teeth, or make and set new ones, in the best style and on the most reasonable terms.—Specimens of Dr. Hall's professional talents can be seen in this village, by those who wish to avail themselves of the advantage of his skill. His room will be in the dwelling-house of Dr. Burge, Whitesboro'-street, directly opposite the Utica Bank. He will commence on the 18th inst.

A WORD OF ADVICE.

Those who neglected the opportunity of obtaining good teeth, while Dr. Gidney was in Utica, will have the rare privilege of retrieving a lost advantage, by seasonably calling on Dr. Hall. GOODSELL & BURGE.
Utica, July 16, 1827. 29tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

THE BLIGHTED FLOWER.

"The Spoiler Came."

There bloom'd a lovely little flower,
  And in the wild it grew;
'Twas born in summer's sweetest hour,
And round its rude, secluded bower,
  A blessed fragrance threw.

Chill autumn came with frown severe,
  And swept the verdant spot;
The tree was stript, the leaf was sear,
Yet 'midst the waste so sad and drear,
  The flowret perish'd not.

Stern winter now his mantle white
  O'er autumn's ravage threw;
Cold was the day, and drear the night,
And yet the flowret felt no blight,
  But beauteous still it grew.

A being of angelic form,
  All heavenly to behold,
Espied—and from the wintry storm,
The flowret in his mansion warm,
  He shielded from the cold.

Awhile it shed a fragrance round,
  Till all its sweets were fled;
Then like a weed, 'twas drooping found,
Neglected—trodden to the ground—
  Pale—wither'd—blighted—dead!

Oh, would'st thou know that being's name—
  The mansion and its guest?
MAN, MAN!—to thy eternal shame,
Thou and that being art the same—
WOMAN, the flowret doom'd to shame,
  The mansion curst, thy breast!

We see no objection against giving the writer of the following article a fair hearing:—

For the Western Recorder.

The practice of *clearing the throat* at the close of every stanza in church music, which is so common among performers, is one which if a due regard for decency and decorum were to prevail, I am sure would be dispensed with.—During this portion of the exercises of religious worship, what can be more revolting to refined taste, than the frequent sounds of "*ahem!*" "*ha-ack!*" &c. at a time when the most perfect silence should be observed, in order to make the worship appear solemn, like "singing to the Lord." If it is necessary for the singers to *regulate their voices*, occasionally, it had better be done while others are singing, (always taking heed to make as little disturbance as possible), because these disgusting noises would then scarcely be observed, and many times not at all. This is a subject, Mr. Editor, which has for a long time appeared to me to be worthy of notice. I think the evil might be easily remedied; and I have frequently wondered while my ears were assailed with the disagreeable noises alluded to, that the subject has never before been noticed. If you agree with me in regard to this subject, Mr. Editor, you will oblige at least one of the friends of religious worship, by giving publicity to these hints.

Your's, respectfully, P. T.

REMARKS.—The fault complained of in the above article, has generally existed when colds were frequent, and in some few instances about the country, perhaps it prevails as a matter of mere habit; but in a great majority of instances it arises through the labour and fatigue of singing in a small choir, to a comparatively large assembly of worshippers. In the latter case, the performers are entitled both to indulgence and commiseration; and those who remain too undisciplined, too careless, too indolent, or too proud to assist in singing the praises of the great Master of assemblies, can have no remedy. Yet, since the ears of our correspondent are so refined, and since he claims to be a real friend to the cause, we should like to enquire how it happens that he is a mere *hearer* and not a *doer* in this important service? Were he the latter as well as the former, he would scarcely have hit upon such a remedy as he now proposes—a remedy which would necessarily increase the evil instead of lessening it. The present is a period of action. Words can avail little without corresponding effort. A whole army of them, under such circumstances could do no good. If P. T. really loves the cause of church music, let him first do his own duty respecting it by beginning at home. If qualified to bear a part in the exercises of singing, we should advise him without delay to join himself to the choir. If he is not thus qualified, then perhaps he had better begin the work of cultivation before he undertakes to perform that of a censor. Every thing in its proper place.

Miscellaneous.

For the Western Recorder.

SABBATH SCHOOL ANECDOTE.

A gentleman, in passing through one of the new towns in Jefferson county, not long since, met a little girl ten or eleven years old, and asked her if she attended Sunday school. She answered in the affirmative. The gentleman then asked her where she lived. The little girl answered, by mentioning the name of a family which he knew lived at a considerable distance from any Sunday school. He therefore asked, how it could be that she attended Sunday school, when she lived so far off. "How far?" said the child, "it is only five miles, sir." The gentleman found, by inquiry, that it was a fact, that the girl was a constant attendant at the Sunday school, though living five miles distant, which distance she was generally obliged to walk. Q.

Such instances as the following can hardly be deemed peculiar at the present day. They will excite the sneers of the reviler, but the sincere Christian who has personally witnessed them, will have learned to hold a far different language.

From the Recorder & Telegraph.

PRAYER ANSWERED.

In a town in New-Hampshire, where a revival is at this time enjoyed, a pious lady felt great solicitude for the conversion of her husband, who was supposed to be a Deist. She was constrained to pray much for him, but for some time saw no indications of an answer being given to her supplications. One night she had such intense desires for this blessing, that she could not retire, but continued in secret prayer beside the bed of her husband. In her earnestness, supposing him to be asleep, she cried aloud, "O God, have mercy upon my poor husband." Her husband upon this arose, and repeated the cry, "O God, have mercy upon me a miserable sinner." They continued in prayer together some time; since which, he has hopefully experienced religion, and is actively engaged in promoting the revival.

MAHOGANY.

The mahogany tree cannot be excelled in magnificence and grandeur of appearance by any of the known productions of the earth of its class; and could the largest of the oak, which species is usually styled the king of the forest, be exhibited in competition, it would dwindle into insignificance in the comparison. The enormous size and height of the trunk, the uncommon spread of the branches, the space of ground occupied by the roots, altogether convey to the mind the idea that it was designed by nature for the use of a race, of more colossal proportions than the present. The ingenuity and perseverance of man has, however, obviated all the difficulties, and reduced the almost apparent impossibility of appropriating to his use, a tree, which, it would appear, has, by nature, been made of too great a size to be brought within his power. Commerce has also made mahogany, from being an article scarcely known, to be one of necessity throughout Europe, and a great part of America. This tree belongs to the class Decandria Monogynia; and in botany is described "Swietenia nect. tubulosum, 10 dentatum, caps. lignosa, 5 valris, sem. imbricata, margine membranaceo."

It becomes almost impossible to give the more minute circumstances attending the growth of this valuable and much used tree, as its progress to maturity is scarcely perceptible within the life of man; but as far as our limited observation will enable us to form an opinion, not less than an average period of *two hundred years* can be allowed as the time of its coming to full growth, or fit for cutting.

Various and differing are the conjectures relative to the first use and discovery of this beautiful wood, nor is it within the limits of such a sketch as this, to remark upon their accuracy. We, therefore, reject all accounts that appear speculative, and confine ourselves to such as are authenticated. Its first discovery was, therefore, by the carpenter on board of one of Sir Walter Raleigh's vessels, when he put into some harbour in the island of Trinidad, in the year 1595, who, having occasion to go on shore to cut some pieces of timber, required for work to be done on the ship that he belonged to, brought on board a quantity of this wood, which, on being worked, from the raw state, exhibited to the astonishment of all who saw it, that beautiful natural variety of appearance which no ingenuity of art can equal. The first use to which mahogany was applied in England, arose from a circumstance purely accidental, and was appropriated to the making of a box for holding candles. Dr. Gibbons, an eminent physician, in the latter end of the 17th, or beginning of the 18th century, had a brother, a West-India captain, who brought over some planks of this wood as ballast, but was not aware of its value. As the Doctor was then building a house in King-street, Covent Garden, his brother thought they might be of service to him, but the carpenters finding the wood too hard for their tools, they were laid aside for a time as useless. Soon after, Mrs. Gibbons wanting a candle-box, the Doctor called on his cabinet-maker to make one of some wood that lay in his garden. Wallaston, the cabinet-maker, on cutting it up, also complained that it was too hard. The Doctor said he must get stronger tools. The candle-box was, however, made, and highly approved of, insomuch that the Doctor then insisted on having a bureau made of the same wood, which was accordingly done; when the fine colour, beautiful polish, &c. were so pleasing, that it became an object of curiosity, and he invited all his friends to come and see it; among them was the Duchess of Buckingham. Her grace begged some of the same wood from Dr. Gibbons, and employed Wallaston to make her a bureau also, on which the fame of mahogany and Mr. Wallaston was much raised, and furniture of this sort soon became general. Thus, from a circumstance in itself so trivial, has emanated a most extensive branch of commerce. —*Honduras Almanack.*

From the Hingham Gazette.

SUNDRY CHALKS.

Having had occasion at different times to examine the books of several traders in this and other towns, I was at first struck with the frequent recurrence of the charge of "*Sundry Chalks*," in the accounts of many of their customers. This was a new commodity to me, never having met with it in Mons. Degrand's Report of Merchandize and Politics. On inquiry, I found that this charge meant nothing more nor less than sundry glasses of RUM, drank at sundry times, and chalked upon the door or wall, under the initials of the drinker's name, until they amounted to a respectable sum, when they were transferred to the day book under the equivocal, but less offensive appellation of "sundry chalks." There are not a few persons, I fear, who pay more for these "chalks" in the course of a year, than they do for bread to carry into their families; and will continue to so long as they can be obtained with so much facility. C.

FAITH.

Reliance is the essence of faith, Christ the object, the word the food, and obedience the proof; so that the true faith is a depending on Christ for salvation in a way of obedience, as he is offered in the word.

The tears of true repentance flow from the eye of faith.

Though faith be necessary to our justification, good works are necessary to our salvation.

We must derive our works from faith and demonstrate our faith by works.

God is often pleased to embitter a life of sense, that he may endear a life of faith.

A steady faith begets a constant peace.

The more faith, the more humility.

Keep good principles, and they will keep you.

Men would first see and then believe; but they must first believe and then see.

As believers live upon Christ by faith, so they live to him by obedience.

Justifying faith is always attended with universal obedience.

There is a difference between contending for the faith and babbling for a fancy.

Assurance sets the notion of faith too high, assent too low. There is as much difference between faith and assurance as there is between the root and the fruit.

Human faith is founded upon probability, divine faith upon certainty.

If the exercise of faith be the care of your souls, the end of your faith will be the salvation of your souls.—*Mason's Remains.*

REFERENCES FOR THE RICH.

The following references for the rich, form a portion of one of the little tracts which are in general circulation. The reader can look them out at his leisure; and we leave him to judge how far the passages apply to himself.

"Mat. v, 7; vi, 19, &c. vii, 21, 24; xxv, 16. Acts xx, 35. Mat. v, 42. Luke xviii, 21 to 24; xii, 15 to 49; xvi, 19 to the end; xiv, 13 to 28. 1 Tim. vi, 17 to 19. Luke xvi, 9, 13. Ps. xli, 1, &c. Prov. xxviii, 27. Is. chap. 58. James i, 27; v, 1 to 5. 1 John iii, 16 to 18. Gal. vi, 6 to 10. Mat. xxv, 40, 45; vi. 3, 4. 1 Cor. vii, 29 to 31."

A FIT ANSWER FOR SKEPTICS AND RAILERS.

The late Bishop Horne, in some remarks upon the alledged contradictions of scripture, says:—

"Pertness and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer.—When this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject. And as people in general, for one reason or other, like short objections better than long answers in the mode of disputation, the odds must ever be against us; and we must be content with those of our friends who have honesty and erudition, candour and patience, to study both sides of the question."

INTEMPERANCE.

A man who calls himself a moderate drinker, if he drink two glasses every day, will spend thirty-six cents a week, exclusive of the Sabbath. This will amount in one year to eighteen dollars and seventy-two cents; in ten years, with interest, to over two hundred dollars; and in forty, with compound interest, to over three thousand dollars. A man beginning at the age of twenty, will be able to work forty years, and many are obliged to work longer. In addition to this, we may safely calculate that a man who is temperate can afford to lay up, in consideration of the advantages he will gain in health and strength, as much as a moderate drinker would spend. In this case, a laboring man would be possessed, at the age of sixty, of a fortune of six thousand dollars, as the fruits of temperance. Besides, a man who is strictly temperate and industrious, will find a thousand opportunities of advancing his pecuniary interests, of which his improvident neighbour is deprived.—*Philanthropist.*

ABSURDITY OF ENGLISH LAWS.

To burn a house of which a criminal is tenant at will, is capital, but if he has a lease it is only a misdemeanor. To wound cattle is a penal crime; to wound a man is only a misdemeanor. A comedian who performs in a theatre royal, is a reputed person; but if the same comedian plays the same character in a theatre which wants the stamp of royalty, he is a rogue and a vagabond.—A gentleman of large property may hunt on the ground of a man of small property, while a man of small property may not hunt on his own ground. Peers, and members of parliament cannot be arrested for debt, but their *creditors* may.—*Lond. pap.*

China.—In an article in the New Monthly Magazine, it is remarked, that more close examination has proved the fabulous nature of many of the accounts extensively credited during part of the past century, concerning the populousness, magnificence and fertility of China, and the civilization and enlightened condition of the inhabitants. "Recent travellers, (says the editor), found vast deserts as they approached the capital, which surrounded it on all sides; and that the wealth, resources, and population of China had been ridiculously magnified. The date of the foundation of the celestial empire, which the Chinese pretend has existed for 97 millions of years, and which even Voltaire states at 5000 years before Christ, scarcely reaches the 5th century before the coming of our Saviour."

Missions of Moravians, Methodists, Congregationalists, and Episcopalians, have in their turn been blessed with remarkable success; and it is worthy of special notice, that, judging from their published accounts, if the missionaries were to be examined as to the causes of their success, it would be a long time before any one of them would think of alluding to the *peculiarities* of his own denomination.—*Vt. Chron.*

The necessity of the adoption of the motto—"Touch not, taste not, handle not," is well enforced by the remark, that, let (say) twenty men be selected, who swallow the *liquid fire*, and be graduated according to the quantity used by each, beginning with him who only sips occasionally—the first shall be called a sober man, and the last a drunkard; yet between any two of them, standing side by side, there shall be no discernible difference.—*Philad.*

An aged minister on horseback, with several other ministers said, brethren, we must be nearer together, or farther apart, for we spatter each other. This is precisely the case with some professors of christianity.

'Tis a shame when the church itself is a cemetery, where the living sleep above ground as the dead do beneath.—*Fuller.*

BOOKS & STATIONARY.

Hastings & Tracy,

No. 40, Genesee-Street,

HAVE just received an extensive addition to their assortment of BOOKS and STATIONARY, comprising a large stock of Theological, Historical, Classical, School and Miscellaneous Works, a great variety of Bibles and Testaments, a beautiful collection of Children' Books, and many New Publications.

Their Stationary consists, in part, of

200 reams Writing Paper,
50 do. Letter Paper,

With a variety of fine Papers, of a larger size, suitable for writing or blank work.

Also, Red and black Inkpowder, Ink, Sealing-Wax, Wafers, Quills, Penknives, silver Pencil Cases, Ever-pointed Pencils, Tooth-Picks, Black and red Lead Pencils, Crayons, Reeves' Water Colours in boxes and single cakes, Camel's Hair Pencils, Pink Saucers, Silver and steel Pens, Indelible Ink, Elegant and common Glass Inkstands, Wedgewood, pocket and stone Do. Gunter's Scales, Dividers, Pocket-Books, Wallets, Bristol-Boards, Gold and silver Paper, Gilt Do. Tissue Do. Fancy coloured Do. Wafer Stamps, India Ink, Bonnet Paper, Office Tape, Sand-Boxes, Sand, Slates, Slate Pencils, &c. &c.

With a variety of elegant Prints.

All of which will be sold on the most reasonable terms. *Utica, July* 31, 1827.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica: Rev. H. Davis, D. D. President H. College: Rev. Mr. Brown, Cazenovia: Rev. E. Nott, D. D. President U. College: Rev. J. Chester, D. D. Albany: Rev. T. McAuley, D. D. New-York: Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

MANUFACTURING.

THE Subscribers having entered into partnership, beg leave to inform their Friends and the Public, that they will manufacture WOOL on Shares or for Cash, or exchange Satinetts for Wool, at the Woollen Factory, TRENTON.

ALSO, Wool Carding and Cloth Dressing done for customers, and most kinds of produce taken for pay. JOHN HARBOTTLE,
JOHN GRIFFITH.

Trenton, May 18, 1827. 21m3

Dr. Chambers' Medicine.

HASTINGS & TRACY have been appointed agents for the sale of Dr. Chambers' Medicine for the Cure of Intemperance. They have just received a quantity of the Medicine, which will be sold at the same price for which it can be obtained of Dr. C. himself. The many cases of cure which have been effected by this Medicine, cannot fail to recommend it to the public attention.

Utica, July 3, 1827.

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash. Utica, August* 12, 1826. 11tf

A New and Sovereign CURE for the

SALT RHEUM.

(WARRANTED.)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 32, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.